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*F. H. Davis*

HISTORICAL SKETCH

OF

The Arcot Mission

OF THE

REFORMED CHURCH IN AMERICA.

BY

Rev. J. W. SCUDDER, M. A., M. D.

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Andras:

PRINTED AT THE SCOTTISH PRESS, BY GRAVES, COOKSON AND CO.,

POPHAM HOUSE,

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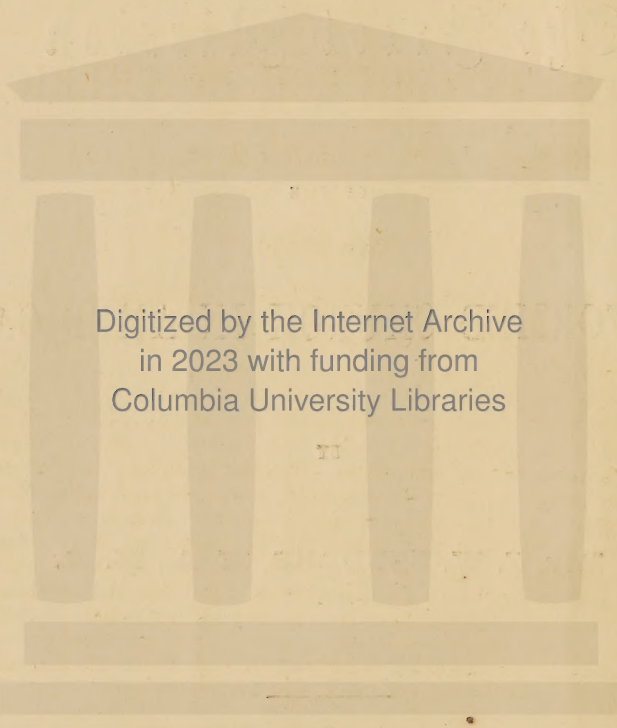
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**The Field.**

The Arcot District, from which our Mission takes its name, is situated on the Peninsula of India, about sixty miles from its eastern coast, and directly west from the City of Madras. Lying between the twelfth and fourteenth parallels of north latitude, and the seventy-eighth and eightieth parallels of east longitude, it covers an area of 9,093 square miles, and has a population of 3,048,980 souls. Previous to its occupation by our missionaries, a little evangelistic work had been done, and small churches gathered in Vellore and Chittoor, two of its principal towns, by agents of an English Missionary Society. A third church, also of a few members, had been organized in Chittoor, as a result of the labors of Norris Groves, Esq., an English layman of undoubted zeal and piety, but holding unique and independent doctrinal views. Beyond this, nothing had been done for the Christianization of the district; and at the time when the American Missionaries entered it, the inhabitants were, to all intents and purposes, as benighted and ignorant of the religion of Jesus, as were their ancestors a thousand years ago.

**Founding of the Mission.**

In January 1851, the Rev. Henry M. Scudder, who had already been laboring for some years in the city of Madras, as a missionary of the American Board, obtained leave to seek a new and less occupied field of effort. Selecting the Arcot District, he established a medical dispensary in the large town of Wallajanugger; and, for a season, labored without coadjutors in the vast Sahara-like waste of surrounding heathenism. In 1852 he was joined by Rev. Messrs. William W. Scudder, and Joseph Scudder; and the three

brothers, all still connected with the American Board, but supported by funds derived from the Reformed Dutch Church, were in 1853 constituted a new mission, under the name of the "American Arcot Mission of the Reformed Protestant Dutch Church of America." At the date of its establishment, the entire spiritual property of the new organization consisted of no more than "a church of eight communicants, and a small but interesting school for the children of the church-members;" so much being the fruit of the preliminary work of Rev. H. M. Scudder. Such were the little beginnings of the mission, which, as we shall see in the sequel, has, from an almost imperceptible germ, developed into a widespread and luxuriant tree, laden with fragrant blossoms and golden fruit.

### **Plan and Methods of Work.**

These are clearly and definitely foreshadowed in the Constitutional Rules adopted at the founding of the Mission. We give a brief synopsis of them:—

1. Believing that the teeming populations of India can, without any educational or other preparative human instrumentality, be readily reached and affected by the direct preaching of the Gospel in their vernacular tongues, and persuaded that the way to the triumphs of Christianity could most effectually be prepared by its public proclamation, the missionaries of the Arcot Mission resolved to make it their paramount duty to go into the streets of the towns and villages throughout the district, and persistently and patiently preach Christ and Him Crucified, as the alone hope of lost sinners.

2. The extensive distribution of Tracts and Books specially adapted to the Hindu mind and character, together with the free dissemination of the Bible in the vernaculars of the district, was recognized as a powerful auxiliary agency, only second in importance to the direct oral proclamation of the Gospel to the masses of the people; and it was determined to compose and utilize such a literature as speedily and on as large a scale as possible.

3. Appreciating the impracticability of evangelizing the millions of India through an exclusively foreign agency, as well as the importance of early transforming Christianity from an exotic into an indigenous and self-propagating institution, the mission adopted measures for the immediate founding of educational establishments, in which native youths of both sexes might acquire thorough equipment to serve both as aggressors on heathenism, and as conservators and cultivators of spiritual garden-spots, wherever such should be reclaimed from the dismal wastes of paganism.

4. The necessity of instructing and spiritually training individuals and communities, who might, through the foregoing instrumentalities, be proselyted to the Christian faith was too obvious to



escape notice; and it was provided, that whenever three or more families in any one town or village should renounce heathenism and signify their wish to be instructed, a Catechist should be placed among them, and a small, inexpensive building be erected to serve as a school-room for the children, and a place of Sabbath convocation for old and young. The worship of the true God would thus be introduced and familiarized, and, with the divine blessing, material be speedily provided for the organization of Christian churches.

5. Caste, the hoary tyrant of Hindu nationality, and Intemperance, a recently introduced, but rapidly spreading vice, were distinguished as being not only formidable antagonists to the spread of Christianity, but also most potent forces, working ever for the disruption and dissolution of the Native Church after its establishment; and stringent rules were, therefore, framed to shut these pestilent enemies outside the precincts of the youthful mission..

Such are the general principles which, adopted at the founding of the Mission, have governed its policy and action to the present time; and to a faithful carrying out of these principles may, we believe, be fairly attributed much of the success that has crowned its efforts to advance Christianity in the district.

The period under review, extending from the year 1853, to the close of the year 1878, may be divided into two parts; which, for convenience, we will designate as, 1st, The Initial or Rudimental Period; and 2nd, The Village Movement, or Rapid Development Period.

## I.

### **The Initial or Rudimental Period, extending from the foundation of the Mission to the close of A. D. 1860.**

The first Annual Report of the Arcot Mission was issued at the end of the year 1854, a little more than a twelve-month from its organization. Tokens of a vigorous and robust youth are already perceptible. Three "Stations"—Vellore, Chittoor and Arnee—have been selected as convenient centres of operation, and are occupied respectively by the Rev. Messrs. Henry M., William W., and Joseph Scudder. Already, two churches, each consisting of thirteen communicants, have been organized, one in Vellore and the other in Chittoor; and two congregations of native Christians, numbering severally about seventy souls, assemble on the Sabbath to worship their newly found Lord. An "Out-Station" has been established in the city of Arcot, fourteen miles east of Vellore, and a small building of mud and thatch has been erected there to serve as a school-house and church. Four vernacular Christian schools are in operation, and a "Praeparandi Class" of thirteen selected and promising lads has been formed in Vellore, which is instructed daily by the missionary and his assistants, in the Scriptures, Systematic Theology, and Heidelberg Catechism; as well as in secular studies, embrac-

ing among the rest, Sanscrit, vocal Music, and Medicine. The missionaries, accompanied sometimes by the Praeparandi Class, make preaching tours in the district ; and the Gospel is systematically and diligently proclaimed, from street to street, in the large central cities occupied as Stations. "*Spiritual Teaching*," a tract of 96 pages, is printed and put in circulation ; and a portion of the Heidelberg Catechism is in the Tamil press. In the Dispensary, kept open throughout the year, many interesting surgical operations are performed, and a vast amount of relief is afforded to the sick and suffering.

Thus, within one short year of its formation, we find the mission already fully and actively at work in all its multifarious departments.

### A. D., 1855.

The year 1855 opened auspiciously on the youthful mission. The preceding twelve-month, although it was as we have seen a period of marked general prosperity, had not passed without its trials. Ill-health, and duty to a disabled father had compelled the absence of two of the three missionaries during a part of the year, and the burden of the entire mission had much overweighed the shoulders of the one who remained alone. Now, not only had the absent members returned with renewed health and vigor ; but the arrival, in March, of Rev. Messrs. Ezekiel C. and Jared W. Scudder with their wives and a sister, doubled the strength of the mission, and put it in its power to preach the Gospel still more extensively among the heathen. The joy occasioned by this re-union, found utterance in the following words :—

"Our Mission now consists of five brothers, four of whom have companions to aid them in their duties, and the other is helped by a sister, Miss Louisa Scudder. Thus we number TEN souls of ONE NAME, ONE FAMILY, united in ONE MISSION, and serving ONE MASTER. Truly we have great cause to praise God, who, through Jesus Christ, has called so many of our family to engage in the missionary work, and has given us the privilege of being associated in one body."

Stimulated as well as strengthened by the recently arrived reinforcement, the missionaries prosecuted their Evangelistic labors with freshened ardor. The Gospel was continuously and diligently proclaimed in the streets of the Station towns, and extended tours were made among the outlying villages in the district. On these tours, the missionaries, after preaching in the streets during the morning hours, usually occupied the entire remainder of the day in receiving and instructing the crowds of heathen who resorted to their place of encampment. In the larger towns they were often engaged in this work from nine o'clock A. M. until six o'clock P. M., preaching to successive audiences, and distributing among them tracts and portions of Scripture. So large was the demand for such publications, that several editions of various works



amounting to no less than 1,760,000 pages were printed during the year.

Pastoral, educational, and other miscellaneous work within the Stations was also assiduously attended to. Two services on the Sabbath; daily exposition of the Scriptures; a class for the instruction of communicants and catechumens on Wednesday, and several prayer-meetings during the week;—these, with daily street-preaching to the heathen, amply filled the time, and taxed the industry of the missionaries and their native assistants.

These multiform and abundant efforts were not barren of results. No large ingathering of converts was, it is true, made from among the heathen;—a result, indeed, hardly to be expected so soon—yet the close of the year exhibits a notable advance on its beginning. The aggregate of native Christians has swelled from 150 to 350; two new schools have been opened; a Church has been organized at Arnee; and the communicants number 75 against 26 in 1864. A part of this increase was owing to accessions from the congregations of the Gospel Propagation Society, and of Mr. Groves, who, on withdrawing from the district, transferred their adherents to the spiritual guardianship of the Arcot Mission.

### A. D., 1856.

A peculiar interest ever attaches to the early, formative period of a great enterprise; and we have, therefore, given, at some length, the record of the first two years of the Mission's existence. Our space, however, does not provide for such continued details; and we must pass the remaining portions of this Initial Period under more rapid review, touching only salient points of interest.

The year 1856 was marked by the following events:—

The publication of "*Sweet Savours of Divine Truth*," a comprehensive Catechism in Tamil, which has been of great service in the native congregations; the organization of two new churches, one in Arcot and the other in Coonoor; the completion and dedication of a neat and commodious church edifice in Vellore; the foundation and partial erection of similar buildings in Chittoor and Arnee, and the adoption of Coonoor as an additional Station. All of which events are good evidence of healthy growth and vigorous expansion.

This adoption as a Mission Station of a place situated at a considerable remove from the Arcot District, though under ordinary circumstances it might have seemed undesirable, was clearly indicated by the leadings of Providence. The health of the Rev. Joseph Scudder, never very robust, had become so seriously impaired as to forbid his laboring any longer on the heated Indian plains; and his return to America appeared imperative. Just at this juncture, a native Christian congregation, which had been gathered by the efforts of two English gentlemen in Coonoor, a town situated on

the heights of the Neilgherries, and bathed in a charmingly salubrious atmosphere, was offered to the Arcot Mission. The timely offer was gladly accepted; and the invalid missionary was appointed to occupy the place, and make it the centre of his pastoral and evangelical labors.

The force of foreign missionaries in the Arcot District proper, already reduced by this removal of the Rev. Joseph Scudder to Coonoor, was still further weakened by the departure of the Rev. W. W. Scudder on furlough to America. Yet, by the Divine blessing, the prosperity of the mission does not appear to have suffered any abatement; for we find that the aggregate of its Christian adherents had increased during the year from 350 to 459, and of the communicants from 75 to 126.

### A. D., 1857.

The year 1857 was, to the Mission, one of mingled clouds and sunshine. Among the circumstances depressive and faith-trying were the sad defections of certain church members; and the unexpected departure of the Rev. H. M. Scudder to America, caused by the sudden and complete prostration of his health. To these may be added the Sepoy Mutiny, which, sweeping like a fiery tidal-wave, carried desolation and death over the northern half of the continent, and threatened continually to overflow and devastate its southern latitudes as well. But God's protecting hand was about His servants in Arcot, shielding them from peril and disaster. While missionaries in other parts of the land fell a prey to the sword of the Infidel, these here were permitted to pursue their labors, not without some anxiety it is true, but still uninterrupted and undisturbed. Although their number was reduced once more to only three, the Lord's hand was not shortened thereby. Indeed, the events of the year, as a whole, were of a nature to give them much cause for thankfulness and encouragement. They were permitted to rejoice in a considerable augmentation both of adherents and communicants. The congregation at the new station of Coonoor was nearly doubled. Six heathen families, all residents of a single village, indicated their intention to forsake Paganism and bear the Christian name; a very cheering fact, as being the first token manifested in the district of a movement in masses towards Christianity. After long waiting and hoping, the Church edifice in Chittoor, a beautiful and spacious building, occupying a prominent and most eligible position on the principal street in the town, reached completion; and with services both in English and Tamil was, on the 14th of January 1858, solemnly and exultantly dedicated to the Triune Jehovah.

And lastly, the "Reformed Church of America," convinced that the best interests of her foreign work and of all concerned in it, would be more effectually advanced by "separate action," did, at the meeting of General Synod, in June of this year, 1857, resolve to annul her compact with the American Board, and to assume the immediate



care and conduct of her own missions. This was a measure peculiarly grateful and encouraging to her missionaries in India; for while their relations with the American Board had, with a single exception, been eminently cordial and satisfactory; they, nevertheless, now experienced new thrillings of emotion, as they found themselves pressed directly to the breast of their own mother, and felt the full, warm pulsations of her great heart rhythmically responding to and sympathetically blending with their own. And so the year went out in a bright sunset, which, while it bathed their landscape in light, served also to illumine and embellish the very clouds, whose shadows had cast somewhat of gloom over their spirits.

### A. D., 1858.

We pass this year with only a brief reference. It was a period, in some respects, of much trial and discouragement. To supervise four widely separated Stations and meet their multiform requirements, there remained now, in the Arcot District, only the two younger members of the missionary force; and even these were much hampered and embarrassed by serious and continued illness in their families. Under these adverse circumstances the mission, while on the one hand it does not appear to have suffered any notable deterioration, did, on the other, unquestionably feel the absence of that expansive elasticity and cheering success which had marked the preceding periods of its history.

### A. D., 1859.

The arrival in the early part of 1859 of the Rev. W. W. Scudder accompanied by a new missionary, the Rev. J. Mayou, infused new strength and courage into overburdened and somewhat dejected hearts. This accession of force led to the occupation of the new Station of Palamanair, a town of about seven thousand inhabitants, situated on the borders of the Telugu country, twenty-six miles west of Chittoor, and forming the centre of a populous district thickly studded with villages,—thus presenting an excellent field for evangelistic labors.

The native congregations in Arnee and Coonoor, who had hitherto been, much to their regret, without houses of worship, took possession this year with happy and thankful hearts, of their completed and dedicated church edifices. A sweet-toned bell, the gift of the "Scudder Missionary Society of the Third Reformed Church of Philadelphia," hung in the tower of the Arnee building, and uttered its silvery notes of invitation to the dwellers around, heathen and Christian alike. The dedication services in Coonoor, attracted large audiences of both Europeans and natives, the latter of whom freely expressed their interest and joy at exchanging the straitened and inadequate limits of a small school-house for their well-appointed and comfortable church.

Perhaps the most important and, to the missionaries especially, deeply interesting event of the year was the ordination of their first



native pastor, the Rev. Andrew Sawyer. The services were held in the Church at Chittoor, in which town the candidate, an old and tried servant of the Lord, had labored as Catechist and Lay-preacher for many years; and had secured the respect and love of all who, through the long period of his probation, had witnessed his blameless life, and profited by his eloquent and forceful preaching. In the large audience, which crowded the building, were many heathen, attracted by the novelty of a ceremonial, altogether without precedent in their idolatrous town. The newly ordained minister was soon after installed pastor of the native Church in Arcot.

It was in this year, also, that the "Arcot Seminary,"—hitherto known as the "Praeparandi class"—sent forth its first graduates into the Lord's Vineyard. Three young men, who had gone through the prescribed course of six years' instruction and training, were appointed to labor as Readers and school-masters in the Mission. The number of students in the institution at this time was twenty.

In summing up the results of the year, the Annual Report says :—

"Though we have no remarkable accessions to record, we have every ground for encouragement in our work. There has been a steady increase in our numbers and strength since the publication of our last report. Our Stations have never been in a more flourishing condition; our Churches have never been better attended; and a pleasing spirit of more earnestness and prayer pervading the body of our native Christians, leads us to hope for richer and more abundant blessings."

The statistics of this year are somewhat defective; but approximately, the congregations may be recorded as numbering in the aggregate, 579, and the communicants, 149.

The year, auspicious in its beginning, and prosperous in its continuance, did not, however, end without its trial. The complete prostration of the Rev. Joseph Scudder's health, and the long continued and apparently hopeless illness of Mrs. J. W. Scudder imperatively demanded a change of climate; and the working force of the mission was once more reduced to three, by the embarkation in December of two families for America. Vellore and Coonoor were left vacant by the withdrawal of strength; and the ship which bore the missionaries away, both carried and left behind her disappointment and sincere regret. The Rev. Joseph Scudder, after his arrival at home, kept his relation to the mission unsevered for many years, always hoping to return to his work in India; but his shattered frame never recovered sufficiently to warrant the step, and the remainder of his life was passed laboring for the Master in the United States. His term of foreign service was seven years. He died at Upper Red Hook, N. Y., November 21st, 1876, and now sleeps in Greenwood Cemetery, beside his brother Samuel, who, though consecrated to the missionary work, was taken away while preparing to engage in it.

**A D., 1860.**

We must content ourselves with a bare resumé of the events of this year. The Rev. H. M. Scudder returned, but with still imperfect health, to the mission. Two new missionaries, the Rev. J. Chamberlain, and S. D. Scudder, M. D. arrived ; the former in April and the latter in December. A small church was organized in Palamanair with encouraging prospects of success and enlargement. Marked indications of the presence of God's Spirit, in both Seminaries, resulted in the conversion and admission to the Church of two lads in the one, and five girls in the other. Several, more than ordinarily interesting, instances of conversion from among the Roman Catholics are found in the report of this year.

This brings us to the termination of our "Initial Period." The annexed comparative table exhibits the progress made and results attained during the seven years of its continuance.

The first column shows the statistics of the year 1854, and the second those of 1860.

Items.	1854.	1860.
Stations ... ..	3	6
Out-Stations ... ..	1	0
Missionaries .. ...	3	8
Native Ministers ... ..	0	1
Catechists ... ..	3	4
Readers ... ..	0	2
Schoolmasters ... ..	5	5
Colporteurs ... ..	0	1
Churches ... ..	2	6
Communicants ... ..	26	154
Baptized Children ... ..	...	220
Total of Adherents ... ..	170	612
Pupils in Arcot Seminary ... ..	13	20
Pupils in Female Seminary ... ..	0	14
Number of Day-Schools ... ..	4	5

**II.**

**The Village Movement, or Rapid Development  
Period. Extending from the year 1861  
to the year 1878 inclusive.**

We have now reached the beginning of our second Period, designated, "The Village Movement, or Rapid Development Period," because of the features which most conspicuously marked its history.

Its almost uninterrupted prosperity, and remarkable successes justly entitle it to the distinction of being called the palmy period of the mission. The introductory pages of the "Eighth Annual Report" so well describe its auspicious commencement, that we cannot do better than transcribe a part of the record :—

"This Mission, which, by the culture of the great Husbandman, is becoming a tree with boughs and flowers and fruits, sprang from a slender shoot. In January 1851, a missionary pitched his tabernacle in the North Arcot District, and worked, for a season, alone in a wide and weary waste of heathenism. Afterwards another laborer came. Then still another arrived, and the three were constituted a Mission in 1853. A church of thirteen members was organized. Three small congregations, previously existing in the district, were given over to us. In 1855, after four years of labor, and this accession, our congregations contained three hundred and fifty souls, of whom seventy-five were communicants; and now, this day, we number nine Missionaries, one Native Pastor, six Churches, six Catechists, four Readers, six Teachers and seven hundred and ninety-six nominal Christians, of whom two hundred and thirty-two are Communicants. See what the Lord has wrought! We gaze upon His stately steppings, and wonder and adore. He has transcended all our expectations. By His grace, our work has not been like the duckweed that floats upon stagnant tanks. Nay, it has proved to be a germ planted by Him in His own garden. He has nurtured it, and truly it has become a spreading tree. The dew is on its roots. The glow of the sunbeam is on the ripening fruit; and we, a cheerful band of brethren and sisters, gather under its pleasant shade, and sing the Lord's song in a strange land. Our mouth is filled with laughter, and our tongue with singing: for He hath done great things for us, whereof we are glad."

Limited space forbids any further attempt at a detailed tracing of the Mission History from year to year, for such a record would take the dimensions of a large volume. We must content ourselves, therefore, with brief and only partial sketches formed from an analysis and classification of the work and successes of the period under review. Let our first subject be that of the Village Movement throughout the district.

### **The Village Movement.**

We have already noticed the earliest token of this movement in the intention expressed in 1857 by six heathen families, all residing in a single village, to renounce heathenism and embrace Christianity. But much time elapsed before the promise became an actuality; for not until the year 1861 does Sattanbady, the name of the first Christian village, appear on the records of the mission.

The accession of this community was the primal ingathering of a harvest, the antecedents of which had been arduous labors, long waiting, and earnest continued prayer. More than six hundred



persons had, indeed, previously been gathered into the Christian fold ; but the increase had hitherto been chiefly by individual conversions, and the missionaries were longing for the larger and more comprehensive movement of masses of people towards Christianity. The veritable initiation of such a movement, therefore, became naturally enough, the occasion to them of great joy and hearty thanksgiving to God. We will let them utter their emotions for themselves :—

“ Where our Churches exist, believers have light in their dwellings ; but in the territory of heathenism around us, there is darkness which may be felt. Year by year, entering the domains of Night and Death, we have preached Him who is the Light and the Life. We have prayed for the day-star and the dawn. Now we begin to see some lines of light on the distant sky. Twenty-two miles from Arnee, in a village called Sattanbady, fifty-three persons have formally renounced Roman Catholicism, and have joined us. We have received them, and placed over them a catechist and school-master. We cannot describe our joy in welcoming this our first Christian village. Long have we asked and looked for such a result. Pray with us, dear friends, for those who have come under our teaching and care, that they may not only endure such persecution as may come upon them, but that they may be strengthened and blessed thereby. Pray also that in this dismal, midnight region of idolatry, Christian villages may everywhere spring up as centres of light and fountains of life. Pray that the vast superstructures of superstition which frown upon us in every quarter, may become as handfuls of cotton before the prairie fire.

“ Still farther south of Arnee, towards Gingee, several families have made known their desire to join our mission. The prospect is inviting. Our eyes glance wistfully over that moral desert, and we know not yet whether this promise of good may turn out to be a treacherous mirage, or a real lake on whose banks we may be permitted to cultivate gardens for our Lord. Praying that it may be the latter, we grasp the plough and the seed-basket, and go forth.”

A Catechist was immediately placed in charge of the new Christian community, and a school of twenty-five scholars was established in the village. The children, not one of whom knew so much as a letter at its opening, were reading nicely in less than a year, and recited their Catechism and Scripture texts with no little pride and ardor. The marvellous improvement of these young savages, and the generally satisfactory conduct of the adult villagers gave much gratification and encouragement to the superintending missionary. Ere long, other families united with the congregation ; and the advancement of the people in knowledge and good conduct was so rapid as to warrant the organization among them of a Christian Church as early as 1863.

Thus was most happily inaugurated the Village Movement which spread gradually and steadily over the greater part of the mission

field. The progress of this encouraging success will appear from the following summary:—Adherents were gained in three villages, in 1863; in three more, in 1864; in eight, in 1866; in three, in 1867; in thirteen, in 1868; in three, in 1869; in four, in 1870; in four, in 1871; in thirteen, in 1872; in two, in 1873; and in thirty-two, in 1877 and 1878. In this Village Movement which has continued with occasional intermissions down to the present time, Christianity gained a foot-hold in no less than eighty-eight different localities; and the number of Christian adherents increased from 612 to 6,083; giving a net gain of 5,471 and, an average annual gain of 342. In a few of these localities, adverse circumstances prevented the permanent establishment of the faith; but notwithstanding all drawbacks we find the agents of the Mission, at the close of the year 1878, ministering to Christian congregations in eighty-eight widely scattered out-stations,—as these rural villages are called,—in addition to the nine Stations, or principal centres, located in the largest cities and towns of the district.

A brief sketch of the plan ordinarily pursued in this special work, may prove interesting to the reader. Whenever several heads of families in a village signify a determination to become Christians, two or more native catechists of approved judgment and experience, are immediately sent to confer with them; ascertain their motives; candidly warn them of the trials and persecutions they must inevitably encounter, and acquaint them with certain rules and requirements, promised compliance with which, on their part, is an indispensable condition of their reception as catechumens.

If, after such conference, their motives seem sincere, and their resolution remains unshaken, they are probationally received as Christian adherents of the mission: they, on their part, signing a solemn pledge to renounce heathenism with all its distinguishing insignia, and practices; to avoid intoxicating drinks and substances; to send their children to school; to keep the Sabbath; to attend divine service regularly, and to use all diligence in gaining acquaintance with the Scriptures and their requirements. This compact having been made, they receive an early visit from the missionary, who has perhaps hitherto, from prudential considerations, kept in the background. Should his personal inspection confirm the favorable judgment arrived at by the native agents, a catechist is sent to reside in the village; conduct divine worship on the Sabbath and through the week; and with the assistance of a school-master, or of his own wife as schoolmistress to instruct the old and the young, making it his chief duty to render them familiar with Christian law and doctrine. Finally, the village is visited as often as possible by the missionary himself to examine the school, note the moral progress of the adherents, encourage their efforts to disenthral themselves from obnoxious prejudices and usages, and stimulate

them to a diligent cultivation of new and estimable habits of thought and conduct.

It is surprising how rapidly illiterate and degraded people often improve under this system, faithfully and perseveringly applied. A marked and pleasing change is soon noticeable in their appearance and demeanor. Rough uncouthness gradually wears away. Well-kept hair and clean clothing tell of a newly acquired self-respect. The features become serener and expressive of inward restraint. Quarrelling and base language are, by degrees, discontinued; and in many cases there is satisfactory evidence of a heart-work, which can be causatively traced to no enviroing accidents; but only to the internal operation of the Almighty Spirit, transforming, regenerating, creating anew in Christ Jesus. And thus the great end the missionary has in view, is, by God's blessing, achieved in these subjects of divine grace; and he gathers them with abounding joy about the table of the Lord.

Churches have been organized in fourteen of these outlying villages; and the communicants generally lead consistent lives.

When we remember, that only a few short years ago there was not a single native Christian outside of the principal stations, how much reason is there for rejoicing over the redemption from the encompassing wilderness of these charming garden-spots, verdant, blooming, and redolent with the fragrance of thanksgivings to Him, who, by His blessing, has made them to rejoice and blossom as the rose!

The sincerity, fortitude, and perseverance of these village Christians have been, in almost every instance, put to the test of persecution. Avowal of their new convictions places them, almost invariably and immediately, in a very trying position; and, for a long period, they suffer many annoyances and hardships. Relatives disown and shun them, as if they had the plague. Life-long friendships are severed as with the blow of an axe. The village washerman and barber refuse their services. They are cut off from the privileges of fire and water. Neighbours, hitherto helpful, now scornfully and with bitter tauntings, refuse assistance in times of misfortune or embarrassment. Heathen masters eject them from employment, reducing them often to actual want. Old, hereditary debts, long forgotten or overlooked, are raked up, and settlement is peremptorily demanded. False suits are instituted, and triumphantly carried through the courts by unblushing perjury. Brahmins and other high caste officials stretch their authority to annoy, harass and pauperize them. The Monigars, or Headmen of the communities, cut off the perquisites they have been accustomed to receive as village-watchmen and servants; forbid bazaarmen and money-lenders giving them credit; debar them from renting land to cultivate on shares, and oppress them in many other ways. All



parties, high and low, harmonize and co-operate in heaping disabilities with curses and maledictions upon them. Not unfrequently, they are maltreated, beaten and even threatened with death. In some cases, their houses are burned over their heads. Such are among the trials they are called to endure. Yet, with here and there an exception, they have manfully and uncompromisingly breasted the waves of surging persecution. The vast majority have passed unshaken through searching and protracted trial; and in most of the older villages have, with the assistance of the missionaries, succeeded in living down, or at least greatly mitigating the malignant opposition and cruelty of their heathen neighbours. But we may not dwell longer on this part of our subject.

### **Evangelistic Work among the Heathen.**

Christ's last command to His Church—"Preach the Gospel to every creature," has ever been the motto on the banner of the Arcot Mission. We have seen that among its fundamental rules, is one requiring its missionaries to make the oral proclamation of the truth to the masses of the people, their primary and most important work. In some missions, the "Educational Method" as it is termed, in contradistinction to the "Preaching or Itinerant Method," has been employed, to the total or almost total exclusion of the latter; and at times, a good deal of sharp controversy has arisen as to the relative merits and efficacy of the two plans. Without entering into the discussion, for which there is no room here, suffice it to say that the missionaries of our Church in India, while not repudiating the Educational, have yet regarded the Preaching Method as the more scriptural, apostolic, Christ-like; a method, the adoption and pursuance of which lead most closely in the footsteps of the Divine Master, and His inspired followers. In harmony with this view, we find them giving paramount significance to this department of labor, devoting to it as much time as possible, prosecuting studies specifically adapted to its requirements, and shaping all their plans with an eye to its efficient performance. To traverse the district in its length and breadth; to enter every town, village and hamlet, calling upon men to repent and believe on the Lord Jesus; and to place in as many hands as possible, religious books and portions of Scripture to be read and pondered at leisure; these were the purposes contemplated.

The field of operation covers an extent of country about 250 miles long, by 50 miles broad; containing, in addition to the larger cities of 10,000 inhabitants and upwards, thousands of smaller towns and villages; the latter grouped at convenient distances around the former in concentric circles, and occupied chiefly by an agricultural population.

The method which has, in experience, proved most effective, may be briefly sketched as follows:—One or more missionaries and a

few native assistants make their preparations to leave home and spend several consecutive weeks, or months it may be, in itinerating the district. Tents, provisions, and books for distribution are sent in advance. A favorable spot is chosen as a centre, and the camp is established in the shade—if it can be found—of some umbrageous grove. Every morning, before the dawn lightens the east, the missionaries with their native attendants sally forth; and, leaving the nearer villages for evening work, go out to a distance of three or four miles from the encampment. Here they separate into couples, composed usually of one missionary and one catechist. Each party enters a village; and a favorable position having been secured, a passage of Scripture is read, or a lyric in the vernacular is sung in a loud tone, with the view of collecting the inhabitants. In general the visitors are almost immediately environed by a crowd of dusky auditors, who ordinarily listen with respectful attention to the message of truth. Opportunity is given for asking questions, and amicable discussion is not discouraged. At the close of the interview, books and tracts are distributed among those who can read; and the visitors, after inviting the people to seek further instruction at their tent, pass on to another street or to a neighbouring village, where the same process is repeated. Thus, four or five places are reached by each party every morning; and in the evening, one or two more within easier distance of the centre. When the circle is completed, and every inhabited spot within its circumference has heard the voice of the preacher, the tents are moved to a new locality; and so the work goes on, until circumstances compel a return to the home Station. By this plan, systematically and perseveringly followed up year after year, the entire district, large as it is, has been toured over repeatedly; until, it is safe to say, there is no town or village in it which has not become more or less familiar with the teachings of Christianity. Three millions of people have, by this agency, been brought within Gospel influences: and the diligent sowing among them of the good seed has ever been associated with earnest prayer that, watered by heavenly dews and warmed by celestial sunshine, it might germinate and mature and fructify abundantly to the glory of God.

Nearly allied to this itinerant labor is the evangelistic work done by the missionaries and native helpers in the immediate vicinity of the Stations and Out-Stations. This is steadily prosecuted, Sundays excepted, every day throughout the year. The streets of the cities, and the outlying villages within a radius of five miles from each centre, are systematically and as frequently as possible visited and preached in. In this way, vast numbers of heathen hear the Gospel, not once, but repeatedly every year; and the claims of Christianity are kept before them more continuously and persistently than before the inhabitants of remoter places, who can be reached only at longer intervals of time. This particular species of effort is therefore regarded, and justly, as being the most important and effectual of

any put forth by the mission. At the close of this section will be found a tabular statement showing—so far as the statistics are available to the writer—the extent of the evangelistic work in both its branches.

As to the results of this vast and laborious system of aggressive evangelistic effort, they are to be seen partly, and most conspicuously, in the actual conversion of many individuals, and of entire communities as well, to the Christian faith. The history of this success has already been given in the preceding section, and need not be repeated here. It is enough to say that all accessions to the mission from among the heathen are directly traceable to the faithful and assiduous proclamation of the truth in the district. The divine blessing has uniformly and manifestly accompanied this specific form of effort; and the largest increments of Christian adherents have always been synchronous with its most energetic periods. We give some extracts showing the estimation in which, after extended experience, it is held by the missionaries; and, at the same time, illustrative of another phase of its success, which, while it is somewhat occult and indeterminable, is not on these accounts any the less real and important. We refer to the general beneficial effects which the persistent preaching of the Word has indubitably produced upon the consciousness of the entire mass of the heathen throughout the district.

From Report of 1865.—“Great numbers of people have repeatedly heard the Gospel through this agency. Though no large results appear, we see clear evidence that the foundation stones of Hinduism are receiving heavy and crumbling blows, shaking the edifice throughout all its massive extension; and promising, sooner or later, to bring the vast structure to the ground—a broken, shapeless, irretrievable ruin.”

From Report of 1869.—“This mission has, from the first, held the principle that, preaching the Gospel to the masses is the divinely appointed agency for evangelizing the heathen; and has required its missionaries to regard this as their primary and most important work. Without wishing to be dogmatic, or to call in question the efficiency of other modes of labor, we may be permitted to say that the experience of fifteen years has abundantly confirmed the view we have adopted. Our conviction is established that, for this district at least, there is no superior or more promising instrumentality. God has here put upon it the seal of success. It is the simple proclamation of the Gospel in the towns and villages of our mission field that has, with the divine blessing, brought in more than two thousand adherents to Christianity, and established fifteen churches within our bounds. It is the simple proclamation of the Gospel that has diffused a knowledge of Christ and His religion throughout large sections of North and South Arcot. To hundreds



of thousands of their inhabitants, Christianity is no longer a thing 'new and strange'; but a common and familiar topic of talk and discussion. The missionary is not met so often as formerly with a stare of blank amazement or of idle curiosity. Intelligent questions about the leading doctrines of the Gospel prove that his message has been pondered and canvassed by thinking minds. Confidence in pagan myths and hoary superstitions is manifestly shaken. Open opposition has signally decreased; and when offered, as it still sometimes is, takes the form more of an attack upon Christianity than of a defence of heathenism. In many places leading men, though yet unprepared to break the shackles of caste and immemorial usage, do not hesitate publicly to avow their conviction that the Puranas are false and the Bible true. Some even venture to affirm that Jesus must eventually displace Vishnu and Siva. With these facts before us, we are encouraged to persevere in the method selected. The leaven has entered the mass of the people, and we are content to watch and aid its working, confident that it will go on until, in God's own time, the whole lump shall be leavened.

"We not unfrequently see or hear the remark, that the 'Preaching Method,' though well adapted to the lower classes, does not and cannot reach the higher, and fails altogether in reaching the female population. From this we dissent. It is conceded that in large cities, the proud and wealthy may keep aloof from the preaching missionary, and that the ladies of the Zenana are beyond the range of his direct efforts. But our experience denies that he fails to reach the higher classes generally, whether male or female. Throughout this district, the Vellala and the Reddi, the Chetty and the Mudaliar, listen as readily as the Pariah and the Chuckler. Even the secluded Brahmin is sought and preached to in his sequestered Agraharam. As for the women they seldom fail to compose a part of our audiences. Standing in the door-ways and on the outskirts of the crowd, they listen as attentively as the men. In many Telugu villages, the weaker sex cluster about the preacher, while their less courageous husbands and brothers listen at a greater distance."

"We shall not attempt to give the results of this branch of our work, for many of them are not such as to be thrown into statistical tables. But they are none the less real. Knowledge has been increased; interest has been excited; the Gospel message has been discussed in many a locality; thousands, though still determined not to embrace it, yet begin to admit its truth, and several more villages are expressing a wish to adopt Christianity as their religion. Four men of good caste have joined us during the year, and are receiving instruction as candidates for baptism. We firmly believe that this work is gradually but surely dislodging heathenism, and preparing the way for the general acceptance of the true faith. It may be that many years, perhaps generations, must pass before our hopes, founded on the promises of the God of Truth, will be realized. But

this is not our concern. Sooner or later the predicted end will surely come, and we labor on happy in the confidence that God will, by accomplishing His purposes, vindicate the infallible certainty of His given word."

**Table shewing Evangelical work during twelve years.**

Anno Domini.	Number of Ad- dresses.	Number of Au- diences.	Number of Books distri- buted.
1864 ... ..	3,113	93,824	8,481
1865 ... ..	2,976	82,337	5,022
1866 ... ..	3,978	79,939	5,461
1867 ... ..	2,901	91,470	4,479
1868 ... ..	6,679	202,283	8,949
1869 ... ..	10,171	235,392	8,945
1870 ... ..	13,875	337,385	11,500
1871 ... ..	13,927	330,814	11,698
1872 ... ..	11,819	344,397	8,379
1873 ... ..	11,974	338,399	5,336
1874 ... ..	12,548	359,804	6,390
1875 ... ..	10,513	297,132	6,254
12 years.	104,474	2,793,176	90,894

There is no statistical record of the evangelistic work done during the first eleven years of the mission's existence. It should be remarked that, in the above table, the statistics of the four years,—1864 to 1867 inclusive,—are incomplete; returns having been made by only a part of those engaged in the work. From 1868 onward, the record was fully and accurately kept, and may therefore be relied on, as giving a correct view of the work done during that period.

### **Free Reading Rooms.**

As an additional means of instruction and evangelization, Free Reading Rooms have been opened in the business streets of several of the larger Stations. These rooms are supplied with religious and secular magazines, periodicals, and newspapers for general reading. Bibles, tracts, and miscellaneous books are also kept for sale, and one or two catechists attend several hours daily to preach and to converse with visitors, who often assemble in large numbers. At one of these Reading Rooms, the Gospel was preached in a single year 268 times, to 12,860 heathen, and many religious and educational works were sold.

## **Educational Department.**

### **The Arcot Seminary.**

The prime necessity of securing an efficient staff of Native Assistants was, as we have before mentioned, fully appreciated by the mission at the earliest period of its existence. The difficulty of procuring and transporting foreign laborers to the field—to say nothing of the comparatively large expenses unavoidably connected with their maintenance there,—renders it sufficiently obvious, that as much as possible of the work of evangelization should be devolved upon qualified natives, whose services can be at once more easily procured and far more economically continued. Add to this the fact that the self-sustentation of the Native Christian Church, independently of foreign aid,—a consummation in the last degree desirable,—is conditioned by an adequate supply of indigenous pastors and teachers, and the further fact that only such pastors and teachers can eventually meet the social and sympathetic requirements of the native churches; and we need say no more as to the eminent suitableness of making the education and training of such men one of the capital aims of thought and effort.

Moreover, experience has amply proved that in India, at the present stage at least of Christian development, each mission can secure a serviceable corps of native helpers only by its own prevision and effort; and that missions which depend on a supply, from sources however good, external to themselves, are invariably hampered and embarrassed by both the paucity and incompetence of their native coadjutors.

Moved by these considerations, the Arcot Mission has always desired and sought to make its Male Seminary a first class educational establishment; and to approximate its constitution and scholarship, as closely as the nature of things would allow, to those of colleges and seminaries in more favored lands.

The effort has proved, partially, a success. We say partially, because adverse circumstances, which, on a retrospective view, are the more to be regretted as they seem not to have been altogether unavoidable, have certainly postponed, not to say prevented, the full attainment of what has continually been desired and aimed at. The unanimous sense of the mission has always demanded that at least one missionary, relieved of other duties, should devote his whole time and effort to the Institution; and that the expenditure of money needed for its vigorous maintenance, ought to be limited only by a judicious economy. But, in point of fact, neither of these desiderata has been compassed. The first has ever been thwarted by the small number of missionaries, laboring under too great tension; and the second by a pecuniary condition, always restricted and incommensurate to the demands of the institution. The consequence is that, while moderately good results have



been unquestionably reached, and a fairly useful body of native assistants have been trained and inducted into offices suited to their acquirements and abilities, the primary and paramount aim of the Seminary, viz., the supplying of ordained pastors to the native churches, has not been accomplished. Its graduates are, in the main, excellent men, well qualified to be teachers and catechists; and many of them have proved signally useful in those capacities. Yet the fact remains that, owing chiefly to a partial lack in them of self-reliant judgment and of original, independent energy, neither the Classis nor the missionaries have ever yet deemed it best to ordain any one of them as a minister of the Gospel. We believe that this defect in character is traceable mainly to the privation of a constantly formative and stimulating personal influence, which cannot be had in India apart from the foreign agency. Had the lads, while in the Seminary, been uniformly in direct disciplinary contact with a missionary devoted especially to its superintendence, we doubt not that the infirmity alluded to, would have been, in a large measure, corrected if not thoroughly cured; and that a sufficient number of the graduates would have been found qualified, in this respect as they already are in others, for the highest office in the Church. We have dwelt somewhat at length and emphatically on this point, because now more than ever it is important that native pastors should be provided for the native churches. Yet, notwithstanding that urgent appeals have been made, there seems little immediate prospect that the difficulty will be remedied. Unquestionably a missionary ought to be specially appointed to this department, and that without delay: else must much of the fruit acquired by long years of patient toil, be either lost or suffer sad deterioration.

We pass to a brief descriptive and historical sketch of the Seminary:—

The students at the Institution are all boarders, and—a few weeks excepted—spend the entire year within its walls. Thus they are kept under constant supervision and training. In fact, they are regarded as children of the mission, and every effort possible, with the means in hand, is made to equip them physically, mentally and spiritually for the work to which they are prospectively destined. The curriculum is arranged to continue six years, and is as liberal as circumstances will allow. It embraces:—

### **In the Academic Department,**

Geography; Grammar and Readings in four Languages, Tamil, Telugu, Sanscrit, and Greek; Mathematics, including Arithmetic, Algebra, and Euclid; History, universal and particular; Natural History; Astronomy; Anatomy; Moral Science and Anthology in four languages.

## In the Theological Department,

Exegesis of the Old and New Testaments with Commentaries and Analytical text books; Harmony of the Gospels; Shorter, and Heidelberg Catechisms, with Commentaries and proof texts; Exposition of Prophecy; Sacred Geography; Church History; Lectures on Theology, Didactic, Polemic, Pastoral, &c.; Whateley's and Rhenius' Evidences of Christianity; Rhenius' Body of Divinity; Test of Religions; Butler's Sermons; Besehi's Instructions to Catechists; Pilgrim's Progress; Claude's Essay with Practical sermonizing, &c., &c. The pupils are also experimentally trained for evangelistic labor by occasionally accompanying the missionaries on their itinerating tours, and by weekly excursions with the teachers to neighboring heathen villages; in the latter of which, the boys themselves have been known to preach to more than 16,000 people in a single year.

The classes are examined every week by the missionaries in charge: and annually by a committee of the mission, and also by the Government Inspector of Schools separately. We would gladly quote some of the reports of the examiners, but space forbids; and we must content ourselves with the remark that those reports are, in general, very favorable to the teachers and students of the institution.

Habits of cleanliness are inculcated and enforced; and industry, as well as health, is promoted by requiring a measure of physical labor on the arable land adjoining the building. The spiritual interests of the pupils are looked after with prayerful diligence, and, we rejoice to add, with the happiest results; as is evinced by the pleasing fact, that almost all the graduates are now leading consistent and useful lives as servants of Christ and agents of the mission.

There is room barely to epitomize the history of the Seminary during the period under review. In the year 1861, there were only twenty boarders. The quick development of the village movement which began in 1864, surprised the mission with but a small and, relatively to the rapidly expanding work, an utterly insufficient staff of assistants; and the embarrassment resulting therefrom, induced a correspondingly rapid annual enlargement of the institution until it reached its highest number of fifty-two students in 1869. Since then, the number of boarders has fluctuated from year to year. At present there are thirty-three lads in the Seminary.

The large increase of boarders in 1865 and 1866 necessitated what had previously been desirable, viz., the erection of a building for the institution. Up to that time the students had occupied small ill-ventilated out-houses, situated on ground so low that "water stood

six inches deep in the rooms whenever it rained heavily." The increase of occupants augmented, by over-crowding, the already obvious unfitness of the damp and unhealthy premises. Cases of dysentery, fever, and congestion of the lungs became alarmingly frequent; and it was feared that the constitutions of several of the sufferers were permanently shattered. Urgent appeals, enforced by these painful arguments were made, and resulted in securing, in the year 1867, an appropriation of Rupees 18,000. Eligible grounds, on which already stood a house suitable for the residence of the missionary and his family, were immediately purchased, and the Seminary building soon began to rise from the earth. It was completed in due time, and on the 23rd December, 1868, was occupied by the school, after its solemn dedication with interesting exercises to the service of God. It is a handsome and substantial brick edifice, with ample accommodation for about one hundred boarders.

The great drawback to the complete success of this institution has, from the first, been the want of the continued and exclusive services of a competent Head. Desirable as it was that two missionaries, one of them devoted to the Seminary, should reside at Vellore, the claims of other sections of the field upon the limited foreign force were always too pressing to admit of such an arrangement. Consequently, the time and efforts of the one missionary stationed at Vellore, being of necessity distributed among a multiplicity of cares and duties, it was simply impossible for him, without neglecting equally pressing interests, to give the Seminary the attention which its importance merited. Repeated, but always unsuccessful attempts were made to engage a European master. And so the mission was reluctantly compelled to content itself with the possibilities of the situation. All that could be done with the best native teachers procurable, was done: their instructions being supplemented, so far as other engagements would allow, by those of the missionaries and missionary ladies residing at the station. As already stated, the results, while they have been by no means a failure, have yet fallen short of the chief aim of the school, viz., providing native pastors for the native churches.

### **Female Seminary at Chittoor.**

The women of India have for ages been rigidly debarred from all educational privileges. The laws of the sacred Sastras, equally with the hereditary and inveterate prejudices of the people, are inexorably hostile to the intellectual culture of the female sex. None but courtesans learn to read and write. And if, by any possibility, a respectable woman should become possessed of even these elementary acquirements, the fact would, unless carefully concealed, brand her with indelible shame. Missionaries have, from the first, appreciated the importance of rebuking this barbarous and abhorrent usage, and of demonstrating to the Hindu, by the actual education and elevation of members of the sex, the possibility and feasibility of blending



moral excellence and purity with intellectual culture, in the *tout ensemble* of woman's character. Influenced by these considerations, as well as by a wish to confer the priceless gift of science upon the defrauded moiety of India's people, and pressed, furthermore, by the conspicuous suitableness of providing intelligent and companionable wives for their native assistants, the Arcot Mission gave timely attention and prominence to the subject of Female Education. Girls' Schools were opened immediately on its establishment, and so early as the year 1855, we find this record:—"Three orphan girls have been taken into the missionary's house as boarders, who, with three other large girls, are instructed daily. These will probably form the germ of a Girls' Boarding School. We would be glad to increase the number, but have not the means for their support. Those already received are maintained by private charity." Two years later the number of boarders was seven, and in 1860, had increased to fourteen. At this period, we find the "Female Seminary" among the permanently established institutions of the mission; still small from the lack of funds, but prosperous and full of hope for the future.

### Management and Aims.

The Seminary has always been under the superintendence of the missionary lady, resident at Chittoor, assisted by an excellent matron and one or two native teachers. Its design is not so much brilliant scholarship and striking results, as it is the qualifying its pupils to perform, in a womanly and efficient way, the duties of the station in life which, as wives of the native helpers or teachers in primary schools, the most of them are expected to occupy. To raise them above their prospective condition would be tantamount to making them disappointed and discontented, not to say unhappy women, for the greater part of their lives. The aim, therefore, is not to anglicize; but, on the contrary, to keep them simple-minded Hindu girls, retaining all such native customs as are innocent, and suited to their particular sphere in life. A plain, but thorough education in Tamil, Telugu, and English, together with proficiency in needle-work, cooking, and general domestic economy, is the result kept in view. Cleanliness and thrifty diligence are prescribed and insisted on. The pupils make their own clothes, do the cooking and all other household work connected with the institution, are required to keep their persons, as well as the building, scrupulously neat and orderly. While, on the one hand, no pains are spared to extirpate fatuous and irrational prejudices and to break up pernicious habits; on the other, every effort is made to imbue the pupils with right principles of thought and action; and, above all else, to lead them to a whole-hearted consecration of themselves to the Saviour. A large proportion of their time every day is given to the study of the Bible, and they are early made conversant with the Heidelberg and other catechisms. It is not saying too much to add, that conse-

quently their acquaintance with sacred history and biblical doctrine is larger and more thorough than that of most girls of their ages in Christian lands.

The rapid development of the mission in the years 1863 and 1864, rendered necessary a corresponding enlargement of the corps of native helpers, and in 1865 it was decided to increase the number of scholars in each Seminary to fifty. This action made the erection of adequate quarters for the teachers and pupils an urgent necessity. The missionary in charge of the Female Seminary had already, in 1863, written as follows:—"It is very desirable that a suitable building should be provided for this institution. The boarders, averaging twenty-five souls, are crowded into two small godowns, adjoining the mission house. These are open to the observation of every passer-by. This compels an amount of vigilance and anxiety which is very trying. All acquainted with the dangers attending female boarding schools in India, will at once apprehend the needfulness of affording proper accommodation and seclusion to the girls. This we cannot do from want of funds. The missionary will be glad to receive donations for this purpose."

Again, in 1864, he writes:—"In the report of last year, I represented the desirableness of providing a suitable building for the accommodation of the Seminary. I am now compelled to speak of it as an absolute necessity. Health, cleanliness, and morality, all demand that the scholars shall no longer be kept in the small, crowded and uncomfortable rooms which they have hitherto occupied in one of the Station outhouses. The mission has long felt the need of a change, and has authorized me to put up a proper building, provided I can raise the needed funds. I am sorry to say that my appeal last year proved almost fruitless. About 400 Rupees were all the moneys donated in response, whereas 2,500 Rupees, at the smallest calculation, is the sum required."

Once more in 1865, after recounting the cheering prosperity of the school during the previous year, he adds:—

"I am sorry, however, that I am still forced to complain. The Seminary is utterly without proper accommodations. Nearly thirty girls are yet crowded into two small, low godowns, contracted and without ventilation. Health, cleanliness, and morals are all at stake. For two years I have made loud appeals for relief. But there has been no adequate response. During the last twelve months, about one thousand Rupees were subscribed towards erecting a suitable house; and, with the approbation of the mission, I began and have carried the work up to that amount of expenditure. At least 2,000 Rupees more are necessary to complete the edifice. I can only call out again, hoping and praying that, by the blessing of God, the call may prove loud and effective enough to enter Christian hearts, and cause them to well forth benevolence in furtherance of

this most worthy enterprise. Christian mothers, think of the comforts and privileges and blessings with which a bountiful Providence surrounds your highly favored daughters; and in gratitude to the Giver, send your gifts and offerings to release their humble sisters from discomfort and danger. Every Rupee you give for this object will, I feel assured, be returned with large interest into the treasury of your prosperity. 'The liberal soul shall be made fat, and he that watereth shall be watered also himself.' Good security, surely, for all who will send contributions to this work!"

Up to this point, the missionary's tone is decidedly in the key minor, despondent; but just here we find a sudden and enlivening transition to the key major, triumphant. In 1866, he writes:—

"It gives me great pleasure to say that the building begun in 1865 is now almost completed. It is a spacious and commodious edifice; and will conduce largely to the comfort and health of its inmates. Thus, a great source of anxiety and vexation is dried up."

And in 1867:—

"This institution furnishes the brightest coloring in the picture of our work for the year. The removal of the pupils from two small, unventilated godowns into a large and airy building has proved in every way beneficial. The transfer has been strikingly productive of improvement, physical, mental, and moral. The girls are firmer in health, immensely more cheerful in disposition, brighter in intellect, and, on the whole, much better behaved than in former years. The only wonder is that, in their old quarters, they did not degenerate into living mummies. We, as well as the inmates of the new building, revel in plenty of room, plenty of air, and plenty of resulting comfort, all of which are found in our recently completed seminary building. We are very thankful for it, and its conveniences."

Possessed now of ample accommodation, the Seminary rapidly increased the number of its pupils from thirty to fifty-five; this last being the highest figure ever reached. The services of a competent principal were secured; the course of study was enlarged and systematized; more effective methods of teaching and discipline were introduced, and the Institution was placed on altogether a better footing. The pupils, besides undergoing a weekly examination by the lady in charge, were subjected once a year to a thorough testing of their acquirements and progress by a committee of the mission. The reports of the committees have been uniformly favorable, and in many instances highly commendatory. We give a single extract:—

"The Female Seminary Committee beg leave to report that they have thoroughly examined all the classes in the studies of the year; and are happy to say that the examination has been very creditably sustained, showing both diligent application on the part



of the students and persevering drilling on the part of the teachers. The classes showed also a very pleasing proficiency in music by singing Christian lyrics in chorus both in Tamil and Telugu, which were rendered in perfect harmony and rhythm, with distinct pronunciation and in a sweet tone of voice. The committee went over the spacious building lately erected, and inspected the sleeping, eating, cooking, bathing, and other rooms, and found them all clean and neat. They furthermore partook of the mid-day meal of curry and rice prepared by the girls themselves, and found their housewifery unexceptional."

In addition to the examination by the Mission Committee, the pupils have, of late years, been subjected to a distinct examination by officials of the Government. E. C. Caldwell, Esq., Government Inspector of Schools, in his report of 1874 to the Director of Public Instruction says: —

"Sir, I have the honor in forwarding the accompanying certifying memorial of the American Mission Girls' Boarding School at Chittoor, to report that the school is held in a large and commodious building, built expressly for the purpose, and that it is more than ordinarily well and efficiently managed. The number of pupils on the roll was fifty-four, of whom fifty were present for examination. Their attendance, owing doubtless in part to the pupils being boarded in the establishment, was remarkably good. Their answering too was particularly good, with the exception in arithmetic of a few girls whose progress in that branch was not in keeping with their standard on other subjects. In sewing, as in the case of the schools of the same Mission in Vellore, the girls were generally far in advance of the standards required of them."

A grant to the Seminary of Rupees 688 was awarded by Government as the "result" of this examination. The crochet and other fancy work done by the girls is sold from time to time and has of late realized from Rupees 200 to 250 a year. The proceeds of the sales added to the annual grants of Government under the "result system" materially assist in the maintenance of the institution.

The religious complexion of the Seminary has been singularly bright and cheering. From its origin almost, the blessing of God in the operation of His Spirit has conspicuously attended the efforts made to lead the pupils to a personal surrender to Christ. There have been periods of exceptional interest in spiritual things. The observance of the "Week of Prayer" in January, 1860, was followed by a manifest tenderness of feeling. Voluntary prayer meetings were held, and five out of the fourteen boarders were received to the communion of the Church. In 1863 six girls were brought to the Saviour; and the religious interest pervading the school had its exponent in the observance of three meetings for prayer spontaneously held by the pupils every day throughout the year. The report of the same period contains the following noteworthy statement;—

“We record with delighted gratitude the fact that all the girls who from the first have been graduated from this Seminary, either went out of it professing Christians, or became such shortly after their separation. The most of them are partners of our own native helpers; and, so far as we know, all of them without exception have, up to this time, lived consistently as disciples of Jesus. How precious and encouraging is this evidence that the blessing of Jehovah is upon our Female Seminary.” Similar records embellish the reports of 1868, 1872, 1874, and 1876, in which years, respectively, eight, eighteen, seven, and nine girls avowed themselves the hand-maidens of the Saviour. In all, sixty-four pupils have been gathered into the Church; and twenty-six of the forty-three girls now in the institution are communicants. Verily, the record is one calculated to stimulate the zeal and beneficence of all who have been in any way conducive to such felicitous results.

The systematic benevolence of the scholars, exercised at the cost of veritable self-denial, must not be omitted from our picture. Many of them orphans, and all from poor families, they are without “spending money” and other potential sources of school-girl charity. Yet, in recent years, we find these humble Hindu girls contributing to religious and charitable enterprises an annual average of ninety Rupees—a very large sum relatively to their circumstances. It should interest European and American Christians, and pique their generous impulses, to know that the pupils of the Chittoor Female Seminary amass this sum by voluntarily and cheerfully denying themselves a portion of their allotted food every day through the year. Benevolence which goes partially hungry, that it may relieve the gnawing necessities of others, is as indubitably genuine as it is charmingly beautiful.

Death has seldom visited the Seminary. One little girl, nine years old, died in November 1866. During the early stages of her illness she spoke sweetly of her Saviour, testifying delightfully to her faith in His blood. Subsequently she was seized with convulsions and remained unconscious to the end. Jessie, aged fourteen, died in April, 1869. She suffered much for several months previous to her decease; but her trials were borne with meekness and submission. Her pastor saw her frequently, and was much cheered by the spirit she manifested. Full of confidence in her Redeemer, she repeatedly and emphatically expressed the wish to be released from her pains and find rest with Jesus. Her end was perfect peace. Two more girls, one of whom was a communicant, were taken off by typhoid fever in 1872. Continued delirium prevented any intelligent manifestation of religious consciousness; but it is hoped that both are in a happier world. A fifth, concerning whom no special record is found, died a year or two ago. These are all the deaths which have occurred in a period of more than twenty years. The annexed table gives the statistics of the institution from its inception to the close of the year 1876.

## Statistics of the Female Seminary from 1855 to 1876.

	1855.	1856.	1857.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.
Total number of board- ers ...	3	4	7	11	14	13	12	20	25	30	34	46	46	53	55	55	48	54	54	53	48
Admitted to Church..	...	...	...	...	5	...	...	6	...	...	4	2	8	5	...	...	18	...	7	...	9
Married ...	...	...	...	...	...	1	1	3	3	...	...	2	2	4	1	7	...	4	...	9	8
Died ...	...	...	...	...	...	...	...	...	...	...	1	...	...	1	...	...	2	...	...	1	...

## OTHER EDUCATIONAL AGENCIES OF THE MISSION.

### I.—The Praeparandi School.

This is an institution founded in the year 1863 as a refuge for young men and boys rendered homeless and friendless by their renunciation of Hinduism and adoption of Christianity. Quite a number of such persons join the mission almost every year. Many of them are from the higher castes, and some are members of wealthy heathen families. These converts are, as a matter of course in every instance, renounced and left helpless and destitute by their relatives and friends. In the earlier periods of the mission they were received directly into the Arcot Seminary; but this policy having proved disadvantageous in some regards, a separate school was established for their education and training. Into this they are admitted on probation; and after passing through a preparatory course, are, if found worthy, transferred to the higher institution with a view to their becoming agents of the mission. The original number, six, had increased to forty-three in 1870. Sixty-six of the students have been, at various times, baptized, and eighteen admitted to the Church. "Some bright lights have gone forth from this institution, and are doing good service for the Master." Were there space, cases of great interest might be related here.

### II.—Caste Girls' Schools.

Misses Martha Mandeville and Josephine Chapin joined the Mission in 1870. After devoting some time to the study of the language—both ladies assisting meanwhile in the instruction of classes in the Arcot Seminary—they, in 1872, opened in Vellore, two schools designed exclusively for the daughters of the higher classes of Hindus. These schools met almost immediately with a degree of success quite unexpected, in view of the hereditary national prejudices against female education. A third school was established in 1873;



and an aggregate attendance of from 160 to 180 scholars was secured. The Bible has been used as a text-book, and religious instruction given with little or no opposition on the part of the parents. The pupils were examined in 1874 and 1875 by E. C. Caldwell, Esq., the Government Inspector of Schools. In the former year fifty-five and in the latter fifty girls passed successfully, and received the hearty commendation of the Inspector.

The following extracts from late reports are of interest :—

“Sewing is still an important feature in these schools. Many of the girls in the advanced classes are able to cut and make their own garments. In this we are already reaping some of the fruits of our labors. A few months ago one of the older girls in Sullivanspettah school begged to be allowed to teach a small class in sewing. She proved herself so capable, that, for the present, she has charge of all the sewing classes in that school. A more dignified and womanly character can scarcely be found in one of her years and stature. She seems especially fitted to fill a responsible position.”

“The Scriptures are taught daily, and a great change is manifest, both in children and parents, in regard to this branch of study. The people protested strongly at first against the introduction of Christian instruction ; and the children seemed to have imbibed the prejudices of their parents. Now, they drink in Bible truths almost eagerly ; and not only carry their Catechisms and Bible portions to their homes, but are permitted to read and study them there aloud without interruption.”

“The secular instruction is thorough and efficient, and the Scripture lessons are learned with great interest by the little girls, and with little or no opposition from their parents. The anniversary recently held was attended by a large and interested audience of native gentlemen who expressed great pleasure in witnessing the proficiency of the little girls in their lessons. Their sewing was also greatly admired and commended. There seems no reason why the schools should not go on increasing in numbers and influence, and gaining the favor of the people, if they could only have proper superintendence.”

“These schools have been continued during the year 1876, with increased prosperity. The number of scholars has increased, so that there are now 220 names on the roll. Both schools have been examined by the Deputy Inspector and a grant of nearly 800 Rupees awarded. Besides secular studies, the girls are instructed in needlework and in lessons from the Bible. The latter seem to be especially interesting to them, and they never tire of listening to stories from the Old and New Testaments. We feel confident that the seeds of divine truth sown in these youthful minds will bear fruit in the future.”

Miss Chapin was compelled by the failure of her health to return to America in 1874, and in the following year Miss Mandeville was

appointed to take temporary charge of the Female Seminary in Chittoor. Mrs. E. C. Scudder, and after her departure, Mrs. John Scudder have done all they could, consistently with other duties, to supply the place of the young ladies.

### **III.—Primary Schools.**

Of these little need be said. Established in every Station and Out-station of the Mission, they are conducted at trifling expense; are taught by graduates of the Seminaries, male and female, and serve as feeders to the higher institutions. Their function is humble but necessary and useful.

### **Medical Department.**

#### **Arcot Dispensary.**

Mr. S. D. Scudder, M. D., was commissioned by the Board a Medical Missionary in 1860, and arrived at Madras in December of that year. It was expected that he would, as soon as possible, establish a Mission Hospital and Dispensary; and after having studied the language for a time, he was directed to do so. A suitable building was selected and engaged in Vellore, and the Institution was just about to be opened, when his plans were suddenly frustrated by the embarrassment of the treasury, occasioned by the American war. Debarred temporarily from his speciality, he was ordained by the Classis of Arcot to the Gospel ministry, and in 1862 he was placed in charge of the Arcot Station. Unable, however, to suppress professional instincts, and unwilling to abandon the medical work, he, with the consent of the mission, opened in that place a Dispensary on a small scale. The exigencies of the mission caused his removal in the following year to Palamanair. Here, again, his renewed hopes and efforts were defeated by the want of an appropriation, and we find him balked, yet not despairing, venting his disappointment thus:—

“I stated in my last report that I intended opening a Dispensary at Palamanair. Though the Lord has not yet permitted me to fulfil that statement, I reiterate it, and still believe that the way will be opened. During the past year, I have been permitted to aid, both medically and surgically, a large number of persons. But how many have I, in sorrow, to refuse! I have no money, no place in which to receive patients, no apothecary and no medicine. Not one Christian friend has, during the year, sent me pecuniary aid. I do not write, however, as one despairing. The Lord will not permit me to abandon this most important work.”

This discouraging state of affairs continued until near the close of the year 1865, when the Board, though still carrying the debt incurred during the war, and having no funds collected for the special purpose, determined, in view of the great desirability of establishing a Medical branch of their work in Arcot, to sanction the

immediate opening of a Dispensary and Hospital, and directed the mission to start the enterprise without delay. The joy occasioned by this action, found utterance in the following hopeful and glowing words :—

“ God has at length answered our prayers. After five long years of hope deferred and earnest efforts discouraged, when it appeared, indeed, imperative to abandon the object, the small cloud betokening the ardently longed for rain arose : our Secretary wrote that we might hope anew for the Dispensary. And we now know that it has been allowed by the Executive Committee. In the joy of our hearts, most truly can we exclaim ; ‘ Bless the Lord, O my soul ; and all that is within me, bless His holy name.’ We hope very soon to commence operations. This action of the Committee in sanctioning a Dispensary, under very adverse circumstances, is certainly one of great faith and true Christian nobility.”

The hospital was opened in the city of Arcot, March 17, 1866. It met with considerable opposition at the outset. There was already in the place a small Civil Dispensary under charge of an East Indian Apothecary ; and this man, jealous of the new, rival enterprise, exerted all his power to crush it in its incipency. This he did, chiefly, by spreading false reports to the effect that the missionary’s object, in establishing his Dispensary, was to force Christianity upon the people ; that to accomplish this he would stick at nothing ; that by mixing unclean water with the medicines, and by keeping low-caste servants to wait on the patients, he would destroy their caste ; that he was an intruder, and the Government would be angry with all who resorted to him for medical aid, &c., &c. These reports, while they did not materially influence the respectable and more intelligent natives, undoubtedly deterred the mass of the people—whose timidity, born of ignorance, is ever sensitive to such representations—from coming to the hospital ; and after several months’ trial, it seemed as if the undertaking must fail for lack of patients. It was at length determined to address the authorities, proposing that inasmuch as one efficiently conducted infirmary would meet the wants of the district, the Government should remove its dispensary with the attending apothecary, and give exclusive possession to the American establishment. This proposition, though adversely reported on by the Collector of the district, was not only acceded to by the Government ; but an order was immediately issued directing that the Civil Dispensary building together with its furniture and stock be turned over to Doctor Scudder for his institution ; “ which ” the minute said, “ the Government would desire to see started under as favorable auspices as possible.” More than this, the Collector was instructed to pay to Doctor Scudder “ one-half of the annual amount hitherto devoted to the maintenance of the Dispensary ; ” the Government requiring only “ that he should submit an annual report on the working of his Arcot Dispensary.”



Thus opportunely released, under a good Providence, from embarrassment, the institution sprang, almost instantaneously, into full and successful operation. The thickly populated district, and three large cities of from thirty to fifty thousand inhabitants each, all lying within two miles of the Hospital began at once to pour in their crowds of sick and suffering people; and the Missionary Doctor soon had his hands more than full of work. From the start, the Gospel was regularly preached every morning to the assembled patients; and religious tracts and books were freely distributed among them without offence. The native gentry and aristocracy showed themselves quite as ready as did the masses, to profit by the skill of the newly arrived physician. A lady-relative of the once famous and powerful Nawab of the Carnatic was medically attended in her royal abode; the foreign Doctor being admitted, contrary to all conventionalities, into the inner apartments of the palace. Mahomedan women of rank, who had perhaps never before emerged from their residences, were brought in closely covered conveyances to the Hospital; and, tightly veiled, privately sought advice in the female ward. Brahmins and other high caste gentlemen visited the institution daily, many of them manifesting an enlightened interest in its economy and operation; and it became no strange sight to see several of them at a time occupying the benches on the verandah, and reading aloud from the Scriptures, "the Bazaar Book," "Spiritual Teaching," or some other religious work. High and low, all came freely to the Dispensary. The records show that members of no less than thirty-nine different castes continually resort to it for medical aid.

Various means were used to make the institution spiritually, as well as physically, a remedial agency. In addition to the daily preaching and distribution of tracts, already mentioned, Bibles and religious books—too large to be gratuitously bestowed—were kept for perusal on the premises; and the admission tickets, one of which is given to each patient on his first presenting himself for treatment, were pressed into the service of truth, by printing texts of Scripture on one of their faces. A female Bible-reader was employed in the women's ward; and prayer meetings were held in the building for the in-patients, who, contrary to what was expected, offered no objections and seldom refused the altogether voluntary attendance solicited.

We regret our inability to follow the history from year to year of this institution; certainly one of the most important among the agencies employed for the evangelization of the district. A thoroughly readable, not to say fascinating, account might easily be compiled from the detailed records before us; but we have space for little more than a concise and very general epitome of its operations and results.

Once fairly afloat, the institution enjoyed uninterrupted prosperity and success. Its curative and sanitary efficacy, too obvious to escape the attention even of the most stupid and prejudiced, soon

became widely known through the district. In the year 1867, the second of its existence, 15,507 patients were treated; and in the following year, 1868, more than double that number—33,170—received advice and medicine within its walls. The attendance steadily increased until, in 1870, it reached its climax of 53,963. In each of the two succeeding years there were about 43,000 patients, and thence the number diminished gradually to 33,945 in 1875. This falling off must not be attributed to any declination of efficiency in the Hospital, or diminution of confidence on the part of the people. It is sufficiently accounted for by the facts:—First, that medical treatment, continued through several successive years, had not only cleared away accumulations of chronic disease, but had furthermore considerably ameliorated the general public health; and—Second, that the Government having, in the meantime, opened new Dispensaries and strengthened old ones in various parts of the district, the inhabitants, naturally enough, resorted to the nearer rather than the more remote sources of relief.

The estimation in which the Hospital was held by the Government authorities will best appear by a few extracts taken from their own records:—

The Collector of North Arcot wrote to the Chief Secretary of Government on the 24th of April 1867, as follows:—

“I have the honor to submit the annual report on the Civil Dispensary at Ranipet, now in medical charge of Dr. Scudder. So far, the results of the amalgamation are, in my opinion, exceedingly satisfactory. Comparing the returns, I find that the number of in-patients and out-patients admitted to the Dispensary during the five months it was under charge of a paid apothecary was 41 and 1,233 respectively; whereas during the four-and-a-half months it has been in Dr. Scudder's hands, the figures are 96 and 1,652. These latter results, it is also to be borne in mind, would have probably been much larger, had the full Government allowance been at Dr. Scudder's disposal. The figures should, I think, be accepted as conclusive on the two principal points, viz., that Dr. Scudder has the confidence of the people as a medical man, as a professional man; and that the principles on which the institution is being conducted have not given offence to the religious scruples of the native community.”

On the 16th of May, the following order was passed:—“The Governor in Council has perused with much satisfaction, the very favorable report submitted in the foregoing letter on the Civil Dispensary at Ranipet under the management of Dr. Scudder.”

Immediately after issuing this order, the Government donated Rupees 1,000 to the Hospital, and doubled its annual allowance. In May, 1869, the Dispensary was honored with a visit from His Excellency, Lord Napier, Governor of Madras, who, accompanied by his staff, carefully inspected the institution.

The following minute was read by His Excellency in Council, on the 3rd of July succeeding:—"During my recent tour in North Arcot, I had occasion to visit the Dispensary and Hospital at Ranipet, in charge of the Rev. Silas Scudder of the American Mission. It is not necessary for me to enlarge upon the excellence and usefulness of this institution. It holds the position of a Government Dispensary. By placing a Government building and a portion of the revenues of a charitable foundation at the disposal of Dr. Scudder, the Government manifested their entire confidence in his character and his discretion, as well as in his professional attainments; for some considerations of a delicate nature were involved in the surrender of a State Establishment to a foreign missionary. That confidence has been entirely justified by experience. The number of patients, as set forth in the accompanying Annual Reports, proves that the Minister does not impair the physician, and that the heathen are not kept away by the temperate and conciliatory form in which the truths of Christianity are presented to their attention. On the other hand, it is unquestionable that the great experience which Dr. Scudder possesses of the country, and his accurate knowledge of the language, render him peculiarly fitted for the office of a propagandist of European science in an Indian community. I can bear testimony to the solicitude with which the in-patients are treated, and to the general efficiency of the material arrangements. Some defects in the accommodation, furniture and distribution, are explained by want of funds and by the character of the building. Dr. Scudder has brought to my notice several particulars in which the Government might still contribute to the improvement of the establishment."

After allusion to needed alterations, which he recommends to be made at the public expense, His Excellency remarks:—

"In conclusion, I beg to call the attention of Government to the good service which the American Mission is rendering to humanity and enlightenment, by the education of Native Medical Students, and by the translation of medical works into the vernacular of the country.

(Signed) "NAPIER."

On the 17th of July, a Government order was issued, authorizing the improvements suggested by Lord Napier, and concluding with these words:—

"The Government avail themselves of this opportunity of recording their appreciation of the great benefits which the American Mission has rendered, and continues to render, to humanity and enlightenment, by its operations in connection with the Ranipet Dispensary and kindred institutions."

### **Threatened Destruction Averted.**

In the year 1871, an official letter from the Board of Foreign Missions communicated the startling order, that the treasury being



\$50,000 in debt, it had become impossible to sustain the present outlay of the mission; and that therefore, its work must be curtailed to the amount of \$5,000. The mission had no alternative but to comply, and after many days of careful and anxious conference, most reluctantly adopted, among other baneful but inevitable resolutions, the following:—

“1st.—To abandon our Medical work, close the Dispensary, inform the Government that we can no longer sustain it, and request them to take charge of everything belonging to them.”

“2nd.—To send the Rev. S. D. Scudder, M. D. home, in view of the fact that his special work has ceased.”

The Government, on learning this decision, resolved to save the institution if possible, and immediately made an additional grant of Rupees 1,500 to its funds. This sum, with the usual Government allowance, being sufficient to maintain the Dispensary, though on a somewhat narrower scale than before, it was, notwithstanding the departure of Dr. Silas Scudder, continued under the charge of the Rev. John Scudder, M.D., who added its care to his other duties, until the arrival, in 1874, of H. M. Scudder, Jr., M. D. The expenses of the establishment have, ever since 1871, been met entirely by Government, the mission contributing nothing beyond the services of the physician in charge.

### **Lying-in-Hospital.**

Among the almost numberless trials of India's women, perhaps none is more distressing than the treatment they are subjected to in child-birth, and especially in cases of difficult labor. The functions of the mid-wife are performed usually by superannuated females, whose temerity and cruelty are as reckless as their ignorance is dense and absolute. Their system—if system it may be called—of operative mid-wifery is marvellously barbarous; and the frightful tortures inflicted upon women in complicated labor, are too revolting to be described. Missionaries are not unfrequently called—often, alas, too late—to rescue miserable dying victims from the grim consequences of the ordeal, as fruitless as it was shocking, through which they have passed. The subject is one which conventional decorum, very properly, forbids us to open out in this place. It is sufficient to mention the fact that cases are, from time to time, brought to the Hospital of poor sufferers who have been enduring not only natural agonies for five, seven, and even ten days; but have, in addition, undergone every barbarity which ignorance, stimulated by perplexed fear, could suggest. We need hardly add that, in the majority of these deplorable cases, human art can do little more than palliate tortures which have only too surely effected their fatal work.

The subject was brought, by Dr. S. D. Scudder, to the notice of Government in the year 1870; and the authorities were urged to send to every large Dispensary an educated nurse or midwife, not merely

to attend lying-in-women, which would of course be her duty, but also to instruct and train other females in this particular department. Such skilled women, it was argued, would soon be employed by the higher native families; and the custom once established among the better classes, would not fail to work its way among the lower and more ignorant. The Government gave a favoring response to this appeal, and authorized the additional expense of a lying-in-ward at the Arcot Dispensary; but owing to some technicality, the money was not forthcoming for several years. We are happy to say, that this urgently needed department is now in full and successful operation.

The first report on this Institution says:—

“The success of the Lying-in-Hospital has exceeded our most sanguine expectations. Its popularity continues to increase, and its benefits are appreciated more and more by the people. The number of patients for the past year was eighty-five and the number of operations six.”

Two hundred and six cases received treatment in 1877, and 215 in 1878. Should this beneficent movement of establishing Lying-in-Hospitals throughout the rural districts be carried out, as is probable, by Government, it will prove an incalculable advantage to thousands who are now exposed to insufferable torments, resulting from the want of a little enlightened skill and attention.

### **Native Medical Students.**

Soon after the opening of the Dispensary, a class of native Christian young men was formed, to be instructed in Medicine and Surgery, with the view of fitting them for Medical Missionary work in remote stations and districts, where the advice of physicians is not obtainable. On this topic we must limit ourselves to the single remark, that several of these young men, after completing their course of study, have practised successfully in various parts of the mission field, some of them reporting from seven to eight hundred patients a year; and that their services have proved very acceptable to the native community.

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## **MISCELLANIA.**

### **Benevolence of the Native Christians.**

Our native Christians are free to give according to their ability. The most of them are extremely poor, the average earnings of each one probably not exceeding two annas a day. Yet a good many cheerfully and regularly contribute one-tenth of their income; an offering which cannot be made without veritable self-denial, as it must be deducted not from affluence, but from pinching poverty. The women, in some places, daily, before cooking, dip a handful out of the often scanty provision of family rice, and set it apart for the Lord. The pupils in our Seminaries have, for years, voluntarily

denied themselves a fixed proportion of their daily food, that they might have something to help others with. The Catechists and Teachers, whose average income may be set at ten Rupees a month, have organized themselves into the "Sahodara Sangam," or Society of Brothers, through which they every year assist their needy fellow-Christians with sums by no means inconsiderable in the aggregate. Calls for special contributions meet almost invariably with a hearty response; in evidence of which, we quote a notable and praiseworthy instance :—

"The Rev. Dr. Jared W. Scudder went to America, two years ago, on account of the severe illness of his wife. Her health is restored, and they are now ready to return. Our Committee is pecuniarily disabled, and cannot send them. When our native churches learned this, they resolved upon a united effort to raise money enough for the Rev. Dr. Scudder's passage to India. Their action was spontaneous, cheerful and prompt. They organized committees, drew up subscription papers, and thoroughly canvassed the congregations. They have pledged themselves as follows :—

			RS.	A.	P.
The Arcot Church, for ...	...	...	142	5	0
The Arnee Church, for ...	...	...	75	0	0
The Chittoor Church, for...	...	...	146	14	0
The Coonoor Church, for ...	...	...	225	0	0
The Palamanair Church, for ...	...	...	75	0	0
The Vellore Church, for ...	...	...	315	2	0
			<hr/>		
Total ...			979	5	0

It must be remembered that these sums are entirely independent of what the missionaries contribute. This result has amazed us. Great personal sacrifices have been made. Most of our church members are poor; many are very poor. Yet has their deep poverty abounded unto the riches of their liberality; for to their power we bear record, yea, and beyond their power they were willing of themselves."

### Publications.

The following are works which have been prepared and issued by the Mission :—

"Spiritual Teaching"	...	...	In Tamil.
Do. do.	...	...	In Telugu.
Do. do.	...	...	In English.
"Jewel Mine of Salvation"...	...	...	In Tamil.
Do. do. do.	...	...	In Telugu.



- "Sweet Savours of Divine Truth" ... In Tamil.  
 Do. do. do. do. do. ... In Telugu.  
 "Bazaar Book" ... In Tamil.  
 Do. do. ... In English.  
 "Heidelberg Catechism" ... In Tamil.  
 "The Liturgy of the Reformed Church" In Tamil.

All these are works of considerable size, containing from 90 to 400 pages each. Besides them, several editions of the Scriptures in Tamil and Telugu have been printed for the Mission by the Madras Bible Society. Small tracts, for distribution, are purchased from the Madras Tract Society.

There are very few towns or villages in the Arcot District in which, to-day, portions of the Bible and Christian publications cannot be found. The free dissemination of this religious literature has undoubtedly been, next to the preaching of the Gospel, the most effective means of sapping the foundations of Hinduism, and preparing material for the building of the Lord's Temple in the land.

#### PERSONNEL OF THE MISSION.

Names of Missionaries.	Date of joining the Mission,	Period of labor.	Date of retirement.
Rev. H. M. Scudder, D.D., M.D.	1853	11 years.	1864
Rev. W. W. Scudder, D.D. ...	1853	20 "	1872
Rev. Joseph Scudder, D.D. ...	1853	7 "	1859
Rev. E. C. Scudder, M.A., M.D.	1855	22 "	1875
Rev. J. W. Scudder, M.A., M.D.	1855	24 "	
Rev. J. Mayou, M.A. ...	1859	10 "	1869
Rev. J. Chamberlain, D.D., M.D.	1860	19 "	
Rev. S. D. Scudder, M.A., M.D.	1861	11 "	1872
Rev. John Scudder, M.A., M.D.	1861	18 "	
Rev. E. J. Heeren, M.A., ...	1872	5 "	1877
Rev. J. H. Wyckoff M.A. ...	1874	5 "	
H. M. Scudder, Jr. M.D. ...	1874	5 "	
Miss Martha Mandeville ...	1870	9 "	
Miss Josephine Chapin... ..	1870	4 "	1874

The Rev. Messrs. H. M. and W. W. Scudder labored in India several years before the organization of the Arcot Mission. Their entire terms of missionary labor were, respectively, twenty and twenty-five years.

**Comparative Table shewing the relative Statistics  
of the Arcot Mission in the years  
1854, 1860, 1868, 1878.**

STATISTICS.	1854.	1860.	1868.	1878.
Stations... ..	3	6	8	9
Out-Stations ... ..	1	...	31	88
Male Missionaries ... ..	3	8	8	5
Female Missionaries ... ..	3	9	8	6
Native Ministers ... ..	...	1	3	2
Catechists and Assistant Catechists ...	3	4	29	31
Readers and Teachers ... ..	5	7	47	64
Churches ... ..	2	6	14	21
Communicants ... ..	26	154	534	1,112
Total of Christian Adherents ... ..	170	612	2,094	6,083
Arcot Seminary Pupils ... ..	13	20	47	33
Female Seminary Pupils ... ..	...	14	46	33
Day Schools ... ..	4	5	28	56
Hindu Girls' Schools ... ..	...	...	...	2

THE END.







